

828 that she can have him for herself, but will be frightened away if
787 the man makes a clean breast of the visionary intrigue. Snake-
women spirits most commonly appear to men in dreams. If a
man continues to dream in this way, the spirit woman will appear
to him in the bush and will try to kill him. Prolonged dreaming
of this sort can only be cured by a piaiyen. The Caribs, in common
• [839] with most men, find that erotic dreams accompanying seminal
emission practically disappear if a man is having regular inter-
course with a woman, and explain this phenomenon on the theory
that spirit women are too intelligent to attempt to seduce a man
who is well satisfied with his earthly sexual life.

The case is related of a certain man who continued to dream
in this way without saying anything about it. Finally the spirit
with which he was consorting in his dreams became pregnant
and gave birth to a child. Other people heard the baby crying
in the bush. Going into the forest they were surprised to see the
spirit woman appear to them holding a baby in her arms. The
man said nothing, but became violently ill and only when he was
dying did he tell the story of his experience and express the belief
that the spirit was carrying him away.

[825] These dream women seem to be connected with snakes and with
only a particular kind of snake, called timering akoyu, which,
marked with red, white, blue, and green coloring, is considered
very beautiful.

The figures of one's enemies are wont to appear in nightmares.
Even if the enemies are not recognizable, the grotesque and
hideous forms seen in nightmares are regarded as disguises of
the spirits of persons who are plotting harm to the dreamer. A
man who is bothered by repeated nightmares consults a sorcerer
to discover what is afoot and thus nip any plots in the bud.

196 **Sex in Inanimate Objects.** Certain objects of material culture
are thought of as having sex, according to their form. It cannot
be said on the basis of my information that the conception em-
braces more than a rudimentary idea of animistic identification,
nor does it seem that the sex of a given object is connected with
the spirit of that object. On the whole, the sexual differentiation
of certain objects seems to refer to purely qualitative differences.
The form which is considered best is in each case identified with
the male sex.